1: Swanton E-5 (1911-12)1928 NN11 Creek NN11

II

A hunter passing a bear's den heard an old she bear singing to her cubs the following song: 539

A'tàn	Down [the stream]
Ayatco'ksĕ	You hear the noise of her going
Maka tcoko'fa	That is what they say
Hà'tci yo'ksàn	Up the stream
Lí'tkatcokat'[a]	Running unseen
Lí'tkatcokat	Running unseen
A'lìbà	Up the stream
Ayatco'ksĕ	You hear the noise of her going
Maka tcoko'fa	That is what they say
Làn iyo'ksa	To the top of the bald peak
Lí'tkatcokat	Running unseen
Lí'tkatcokat	Running unseen

FREE TRANSLATION

If you hear the noise of the chase
Going down the stream
Then run up the stream.
If you hear the noise of the chase
Going up the stream
Then run to the top of the bald peak
Then run to the top of the bald peak

*EDUCATION

Among early writers Swan and Adair have the most to say about the education of children. Swan declares: 855

"The father has no care of his own child. The invariable custom is, for the women to keep and rear all the children, having the entire control over them until they are able to provide for themselves. They appear to have a sufficient natural affection for them; they never strike or whip a child for its faults. Their mode of correction is singular: if a child requires punishment, the mother scratches its leg and thighs with the point of a pin or needle, until it bleeds; some keep a jaw-bone of a gar-fish, having two teeth, entirely for the purpose. 861

"They say that this punishment has several good effects; that it not only deters the child from mischief, but it loosens the skin, and gives a pliancy to the limbs; and the profusion of blood that follows the operation, serves to convince the child that the loss of it is not attended with danger, or loss of life: that when he becomes a man and a warrior, he need not shrink from an enemy, or apprehend that the wounds he may receive, and the loss of blood, will endanger his life."[b] [826.

[a] This seems to be the nearest word to Tuggle's "Lit kahta chem."
[b] Swan in Schoolcraft, Ind. Tribes, vol. v, pp. 273-274.

1: Swanton E-5 (1911-12)1928 NNIl Creek NNIl

861 The usual indulgence of Indian parents, especially toward their male offspring, was thus tempered by the intrusion of this custom of scratching, which is a characteristic feature of the southeastern area. As stated by Swan, scratching had two aspects. It was [751] inflicted as a punishment, and it was administered as contributory to the health. Perhaps the idea in punishing by scratching was as much to let the evil which had caused the dereliction out as to deter the culprit by an actual infliction of pain. Nevertheless, the latter motive was also present. One of my Alabama informants remembers being scratched as a boy if he had done anything wrong. His mother also scratched his thighs and calves so that he could run long distances without becoming tired. Scratching as a punishment was, however, usually dry; that for discipline or health alleviated by applying water in advance.

861 Whipping has already been mentioned. References to the whipping
622 of children are rare, but the following from Adair may be inserted:

"It ought to be remarked, that they are careful of their youth, and fail not to punish them when they transgress. Anno 1766, I saw an old head man, called the *Dog-King* (from the nature of his office) correct several young persons—some for supposed faults, and others by way of prevention. He began with a lusty young fellow, who was charged with being more effeminate than became a warrior; and with acting contrary to their old religious rites and customs, particularly, because he lived nearer than any of the rest to an [838] opulent and helpless German, by whom they supposed he might have been corrupted. He bastinadoed the young sinner severely, with a thick whip, about a foot and a half long, composed of plaited silk grass, and the fibres of the button snake-root stalks, tapering to the point, which was secured with a knot. He reasoned with him, as he corrected him: he told him that he was *Chehakse Kanèha-He* [tcihaksi kánia he], literally, 'you are as one who is wicked, and almost lost.' . . . The grey-hair'd corrector said, he entreated him in that manner according to ancient custom, through an effect of love, to induce him to shun vice, and to imitate the virtues of his illustrious fore-fathers, which he endeavoured to enumerate largely: when the young sinner had received his supposed due, he went off seemingly well pleased.

"This Indian correction lessens gradually in its severity, according to the age of the pupils. While the *Dog-King* was catechising the little ones, he said *Che Haksinna* [tcihaksina], 'do not become vicious.' And when they wept, he said *Che-Abela Awa* [tciabila awa], 'I shall not kill you.'"[88]

861 In another place the same writer remarks that in his time chil-
609 dren who killed the pigs and poultry of the traders were merely

[88] Adair, Hist. Am. Inds., pp. 156-157.

1: Swanton E-5 (1911-12) 1928 NNH Creek NNH

given "ill names" by their parents, whereas "the mischievous and thievish were formerly sure to be dry-scratched." [89]

The lack of concern of a father regarding the bringing up of his offspring was due, not, as Swan seems to suppose, to unnatural indifference but to the fact that he was of a distinct clan and the bringing up fell first to the mother and then to the other adults of the clan to which she and her children belonged. In every clan [89a] in each town there was one man (a pawa, "maternal uncle") looked to to keep his eye on the young people in his clan, lecture them at the annual busk and at other times, and if necessary chastise them. This man would theoretically be the oldest male clansman, but in fact was probably the oldest influential member. Perhaps the Dog-King, mentioned above, was the maternal uncle of those children and young people whom Adair saw him correcting, though the reference to his title indicates the possibility that he had some more general function in the Chickasaw community.

Stress should be laid on Swan's statement that scratching was a part of the hardening process intended for the development of capable warriors.

A regulation strictly observed in early times was a daily bath in the nearest body of water. The Texas Alabama state that all of the able-bodied people—men, women, and children—as soon as they got up in the morning and before they went to the fire used to repair to the nearest creek and plunge under water four times. This act was supposed to make them live long, and parents forced their children to bathe thus even if they had to whip them. If snow were on the ground a person was allowed to roll in it four times instead.

The antiquity of this custom is indicated by its appearance in one of the older Alabama stories in which a bird called tciktcikáno' plunges under water four times in the prescribed manner. Bossu, who knew these Indians in the middle of the eighteenth century, also lays stress upon it. He says that "the children at the breast are bathed in winter in cold water," and when they were older they went, after the bath, "to present themselves before the war chief who makes them a speech, telling them that they ought never to be afraid of the water, that they may be pursued by their enemies, that if they are taken they are placed in the frame (cadre) and burned alive, that it is then that they must prove by refraining from weeping that they are true men.

"The speech finished, the chief scarifies their thighs, breast, back, in order to harden them against discomfort, and afterward he gives them heavy blows with a neck band (a carrying strap)." [90]

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[89] Adair, Hist. Am. Inds., p. 413.
[89a] Or clan group; see pp. 122-123.
[90] Bossu, Nouv. Voy., vol. II, pp. 24-25.